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12. mar:

# THE True Primitive State of CIVILL and Eccleſiaſticall Government Diſcuſſed and Cleared,

## Alſo a VVay briefly propounded to reconcile the Saints, by what names (now) ſoever diſtinguiſhed. In Unity of Doctrine and Diſcipline, according to our Covenant in a Government neereſt to the Word of GOD.

*With all lowlineſſe and meekneſſe, with long ſuffering, forbearing one another in love. Endeavouring to keep the unity of the Spirit in the bond of peace,* Epheſ. 4. 2,3.

*For by one ſpirit are we all baptized into one body, whether we be Jews or Gentiles, whether wee bee bond, or free: and have been all made to drink into one ſpirit.* 1 Cor. 12. 13.

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*March* 12. 1648.

Imprimatur *Henry Whaley*, Advocate

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JUNE 1, 1918

TO THE

# Right Honourable the Great Councell in Parliament now Assembled, and the Councell of State.

Right Trusty, and Right Honourable Senators.

*And not I only, but many farre more considerable, have been Spectators of those Intricate Mazes, and indefatigable troubles, which you as our Worthies, have for above these six years past undergone, not to be paralelled to any time, save that of Israels deliverance from* Pharaoh *out of the House of bondage, which you as so many Noble Instruments, by the strength of the Arme of the Mighty God of* Iacob, *have performed to the present accomplishment for us, (as great a deliverance.) For the which blessed be the God most High, as also for that after so great winnowing, there yet remains so considerable a number of you found faithfull to your trust, and though this may be esteemed by you Honourable Worthies, a boldnesse in the*

*presenter (neer unto presumption) to mention your Honours Names in this Epistle, for which I have nothing to plead for in excuse, but this, namely, that your Honours are neerly and greatly concerned in the Subject matter of this ensuing Discourse, which if He, that is the Head of all Principallities and Powers, the Mighty Counsellour, by whom Princes decree just things, shall strengthen and guide you to follow*: I, *and not I onely, but all Conscientious men, and true Christians, shall therein have their desires, and you their prayers*:

So resteth your most humble
and devoted Servant, not
worthy to be named,
as considerable:

D. P.

THE

## *To the Reader.*

I Had a great diſpute in my ſpirit in this very nick of time, whether I ſhould ſpeak or keep ſilence, & that not only becauſe in theſe evill dayes vanity and froth, not truth, is either through prejudice or willfullneſſe approved and extolled amongſt men; but alſo through a ſence of my ſtammering imbecility, as being unlearned in humane Sciences, I was afraid to ſhew in publick this my opinion: For I ſayd in my thoughts, *that dayes ſhould ſpeake, and multitude of yeares ſhould teach wiſedome*; but ſince I underſtood that it is the inſpiration of the Almighty that gives underſtanding; I durſt not ſmother that little light under a Buſhell, which he hath as a Talent given me to improve for his Glory and the Common good: upon this ground then I have adventured to caſt my Mite into the publique Treaſury, preſenting theſe enſuing Lines to thy ſerious peruſall; the principall theame and ſubſtance of which is to ſhew how this our tottering Fabrick both in Church and State, may againe be re-ſetled upon the ſure Baſis of a true Primitive Inſtitution: And here if in this tranſaction I have not ſo managed it, as a buſineſſe of ſo great importance doth require; I hope my former acknowledged weakeneſſe will plead for me a favourable excuſe, if not acceptance: And leſt a ſtring of reproofe by any over-winded expreſſions in this my

Booke may ſound harſhly in the eares of ſome, ſo as to hinder the melodious harmony of an intended Uoion by me held forth; I ſhall endeavour againe to looſe it by an ingenuous acknowledgment.

For I profeſſe as in the preſence of God, I am no enemy to any mans perſon, being ſorry to ſee, much more to uſe either the name of a *Leveller*, or *Presbyter*, (having in both very loving friends) if I could by any other names diſtinguiſh them to a vulgar underſtanding, which yet are juſtly to be blamed and withſtood, becauſe they go not the right way to a civill or Eccleſiaſticall Peace. There is onely one word that hath eſcaped me, that probably may give occaſion to ſome to take offence; and that is in the 15. Page, towards the end, where quoting the Prophet Hoſea, it is ſaid, That God hath juſtly given up theſe men, that is to ſay, ſome of our conceived wiſe Diviners, and pretended Prophets to folly, and a *dog raging madnes* rather then a rationall or Chriſtian Spirit. And heere I could wiſh I might not ſay ſo of ſome which bite and ſnarl at their brethren, not ſhewing yet any true reaſon wherefore: but God forbid I ſhould ſay ſo of all; and truely becauſe of offence, if it could have beene timely prevented, I would have ſaid ſo of none: Yet is this a terme the holy Spirit hath uſed in way of reproof of ſome of the ſame Function, though in another caſe, when he calleth them both *dumbe and greedy dogges*; and againe for feare of miſtake, becauſe I have deſired there might be no imparity of Perſons in the Miniſtry in reference to humane learning, that therefore I ſhould be thought an enemy to learning; no certainly, I could wiſh the Univerſities might bee kept up and

maintained

maintained in their former luſter, that ſo as God ſhall bring forth by the hand of providence, we may by ſuch a common and comendable gift ſtill finde inſtruments that in ſome caſes might bee more uſefull then others either in Church or State.

And laſtly, though I have highly commended the Excellency of this outward Forme, which indeede ought to be obſerved; yet I hope none is ſo ignorant as to thinke that the true glory and beauty of Chriſts Church is not more principally within; but ſince both are concerned in reference to the outward and inward man; therefore it was that Iſraels deliverance out of Ægypt was a deliverance in an outward way of Worſhippe for both; upon which ground it is not to be doubted that through the great power of our Redeemer, wee ſhall at this time not onely have a deliverance in the inward, but alſo a freedome of the outward man, elſe ſhould wee have nothing wherewith voluntarily to tender as a Worſhippe to God: For theſe Reaſons, as alſo for ſome occaſionall faults in the Printing, I have contrary to my intended purpoſe preſented thee with this Epiſtle, wiſhing a favourable conſtruction of the whole at leaſt, or of my good intention herein: And ſo I ſhall ever reſt,

*Thine to command in the Lord.*

D. P.

*E R-*

## ERRATA.

Page 1. line 28. for Counties read Countries. p. 3. l. 14: for ſurplace ſurface. p. 20. l. laſt leave out thirdly. page the laſt, line the 25. r. Sectaries truly ſo called.

# THE
# True ſtate and forme of Government, Civil & Eccleſiaſtical diſcuſſed & cleared.

NOt long ſince there was in publicke, a little book intitled, *A Shrill cry, for the reſolve of 12 Queries*, in which, with many other things touching the Covenant &c. very conſiderable, there was inſerted, the primitive inſtitution and ſupreame end, of a Civill and Eccleſiaſticall Government, in a more full purſuance then of what was there ſo briefly preſented, I ſhall indeavour in this inſuing diſcourſe, to hold forth theſe 3 particulars, as very neceſſary further to be diſcuſſed and cleared in theſe times. First wherin each particular Government, with their diſtinct and peculiar intereſt doth apart conſiſt. 2. In what particulars they may harmoniouſly accord. 3. Some probable meanes propounded tending to ſettle each in their primitive glory.

To begin then with that Government which is called Civil. Civill
Firſt acted upon the Theater of this world, yet in force, which as touching the forme ſince, hath been very contingent & uncertaine. God ſometimes deputing one as ſupream to give out Lawes, and rule the Nations. Sometimes permitting others by right of Conqueſt to impoſe Laws, upon the ſubdued multitude, ſome were elected Kings, to whoſe lawes the people voluntarily ſubmitted. Others by their Repreſentatives propoſing Laws to theſe elected Kings, by which they would bee governed. And laſtly ſome few have been elected in ſeverall Counties to Governe and tranſact for the good and benefit of the whole. Theſe and ſuch like, are uſually diſtinguiſhed by

the names of Monarchy, Ariſtocraſie, Democraſie, &c. The reaſon of which variety, hath been the univerſall corruption of humaine fleſh. Governours being drawne aſide by their own concupiſcence, through ambition, and ſelf-intereſt, and other cauſes, to purſue ends deſtructive to common-ſafety. But from the beginning it was not ſo, for if man had ſtood, the moſt pure and primitive had been that of Monarchy. *Adam* being intruſted under Chriſt to weild the ſupream Scepter of this terreſtriall Diademe, which probably might have continued to all ſucceeding Generations. The ſubject matter for which Government, would have been his owne Off-ſpring and fellow creatures. The forme moſt excellent, each Miniſter under him in their proper place, orderly and ſweetly diſpencing an equall diſtribution, to God, and each particular being. The rules and bounds for which, was the law of nature, reaſon, & morallity. The diſciplin was by inſtruction, exhortation, example, and ſuch like, to draw forth and exerciſe daily the intellect of all intelligible creatures in the things before recited. So as from non-age, to ful-age, each particular according to their meaſure and proper place, might become ſerviceable to the univerſall and publieke good. There being yet this difference in the ſtate of innocency (though continued) between *Adam* and his progeny, that as he was created a perfect man, his internall faculties was acted readily from himſelfe as ſeveral objects and relations were preſented in their time and place, whereas his poſterity ſtood in need of a continual inculcation of inſtruction from others, before they could act their inward principle, dexterioufly, and habitually in a way of nature and reaſon, to which, other parts of diſcipline before expreſſed in this ſtate of corruption, is neceſſarily to be added, ſharpe reproofes and ſevere corrections. The next and laſt particular appertaining to this Government, is the ſupream end: Namely the preſervation of each mans propriety in name, goods, and other things of this life. And herein the particular and intire intereſt of this and all other civil ſanctions doth conſiſt. A firſt Teſtament and Covenant once in the

power

power of man to keepe moſt perfectly ; which ſince through weakeneſſe of the fleſh, fruits and effects of the fall, is now impoſſible, preciſely to be performed : All men in nature thereupon by a juſt ſentence, as under the firſt breach of this Law, becomming children of the curſe , wrath , and death : wee need not wonder then at the revolutions and changes of Government, ſince every thing elſe now is reſtleſſe, untill it returne to its primitive and ſupreme center , from whence there was ſuddainely ſo great an Apoſtacy, that the whole earth was filled with violence, inſomuch, immediately after, mans commecall ſcheane of Tereſtiall glory, became diſſolved into a watery Tragedy, a few inconſiderate perſons for number, only excepted , preſerved from being overwhelmed in that univerſall deluge, which no ſooner by multiplying had againe filled the ſurplaſe of the earth, but the like univerſall corruption appeared : All fixed principles for pure Nature, Reaſon, and Morallity, was by it eaten out, and became obliterate ; which doubtleſſe was the cauſe why God in the next Age did againe minde the ſame through the figure of circumciſion, as alſo, not long after in that terrible manner upon Mount *Synaia* in *Indea* , the Hemiſpheare of Nations, give out his Law, to ſhew man once more, not onely from whence he was fallen , but to ſtirre him up thereby to his former duty, the matter whereof was engraven in Tables of ſtone , evidently to be ſeene and read of all men.

And although heere againe , the forme of this Government then was Monarchicall ; yet was it not therein an indiſputable preſident and patterne for other Nations or ſucceeding times, for though it ſhould be admitted that this was moſt Primitive, and in Gods eſteeme moſt Excellent , either in *Adam* , and thoſe other Anoynted Kings, to whom extraordinary aſſiſtance and abilities was given for performance of ſuch a truſt , as particular Types of Chriſt : Yet experience tells us through changes ; and reaſon and providence dictates no leſſe ; that where this immediate Divine Aſſiſtance is wanting, to guide any ſingle ſupreme in evill times of defection , that Government proves dangerous , and thoſe Governours probably moſt ſafeſt for that people , which ſhall through providence be admitted to Rule, after a ſenſible feeling, and late deliverance with them from under a yoke of Ti-

 ranny :

ranny: It not to me seeming likely, that such who have seene justice done upon others, themselves in it being instrumentall, should through Tiranny by any Law, make heavy yokes for their brethren, and in it their owne Posterity (which it) they would be most inexcusable, because they of all other, in this latter Age of the world have seene most examples and presidents of the good, and evill of Government: Thus much then of the first particular, in which is briefely shewed the Ministers, matter, Forme, Lawes, discipline, end, and intire Interest of all Civill Government, both at first and since, which because it was held excellently forth in the Common-wealth of the Jewes: It was called a Sanctuary (a) yet worldly and fleshly, far different from that, which concernes the inward and spirituall man, which though the ministration of it be in the flesh; yet it is not after, nor for the present, little appertaining thereunto: It being untill the day of our bodily redemption, (b) under the discipline of the first Testament; for corrupt flesh, as all now is, must as grasse and the flower of the field, first wither, become dead, & vanish away in the judgement of those, which are to be fit matter for the second and new Testament, for the body (c) must be dead because of sinne, when the spirit is to live for a better righteousnesse sake.

(a) Heb. 9. v. 1.

(b) Rom. 3. v. 23.

(c) Rom. 8. v. 10.

And so I come to the second particular, the Government Ecclesiasticall, which imediately receded the other in the Infancy thereof. The instruments and formes whereof, hath also beene various before the time of Christs fleshly presence; the reason of which was, the good pleasure of the Fathers will, the divine mystery of his Grace, since revealed to us in the fullnesse of time, for the most part hid in (d) him, whose dispensations & works alwayes appeare most perfect in the end. During the infancy and minority, of the mysticall body of Christ the Church then begun; it seemed good to him here and there to enlighten, and by a secret and inward call, to seperate and segregate from the Common masse of mankinde, such as should hold forth according to the measure of faith then dispenced, the word of life: That in divers wayes, manners, (e) and formes of discipline, were made instrumentall in their generations, to congregate as time and place afforded, the children of truth. Gradually first preparing, and then through union of affection couching them in their due place, as

(d) 1 Cor. 2. v. 6, 7.

(e) Heb. 1. v. 1.

so

so many polliſhed ſtones, upon that precious corner, and firſt foundation ſtone of the ſpirituall Temple Chriſt Jeſus: I purpoſe not here for brevity ſake, to write ſeverally of the particular Formes in thoſe Ages paſt; but rather with the * Authour of that forenamed Pamphlet, I ſhall fall in with his Method in that Forme ſince, as a Government for us more practically imitable: It was evident then according to Scripture, when the full time appoynted of the Father, for the ſpirituall liberty and age of the Church was come: He ſent forth his Sonne into the world, cloathing him with humane fleſh, and in the ſubſtance and ſhape of man put him under the Law: * Shrill cry.

That in his pure fleſh, in mans ſtead, and for his benefit, he might actively and paſſively performe, what God or man, by any Law could poſſibly require; and though he knew no ſinne, neither was a tranſgreſſor of any Law; yet he being inſtrumentall in the Creation of man, the firſt, and ſupreme * head of man, by relation a * brother to man, and by a peculiar right had an intereſt in man; it was both juſt and reaſonable, that he onely as the fitteſt perſon ſhould principally tranſact the affaires of man, and for that end, he was by God in the behalfe of all fallen man, imputed a ſinner, numbred amongſt tranſgreſſors, made a curſe by ſuffering upon the Croſſe, as a Thiefe and Murtherer, that ſo thorough this, Gods peculiar ordinance and acceptance, he might no more remember or puniſh eternally the tranſgreſſions committed againſt the firſt Teſtament; as alſo to give a ſure ground of future hope, that the bodies of the faithfull one day, ſhall be perfectly redeemed from the power of ſinne, death, and the Devill, unto which by a righteous ſentence, they became with others moſt miſerably captivated, with all to give good aſſurance to all ſuch, by the death and ſealing bloodſhed of this Sonne of God, which was appoynted to be both the teſtator and Mediator of the new Covenant (t) eternally ſtabliſhed upon ſure promiſes, their ſpirits once cleanſed from the filth and guilt of the old: May now by a new and living way thorough the vaile of his fleſh, have a free paſſage into the moſt holy Sanctuary and preſence of our heavenly Father, in the glorious liberty of the Sonnes of God; and for that end this our great high Prieſt and Apoſtle of that faith, which wee ſhould profeſſe during the time

* Heb. 2. 6. 7. 8.
* Ver. 13. 14.

(t) Heb. 9. 15.

of his abode upon earth, he made it his own; becauſe the Fathers worke, to diſpence light according to his will in matters of this Nature, that ſo by it, he might publiquely gather unto himſelfe all thoſe children of God that were capable Subjects for an audible adminiſtration; and for that cauſe he was pleaſed to elect, not onely twelve principall, but many others, to whom he did impart thoſe myſteries, that they might afterwards as good Diſciples and Scribes before inſtructed, communicate the ſame. Upon whom after his aſcention he poured out his ſpirit, in the diſpenſation of extraordinary gifts; that ſo by them the foundation begunne, and forme preſcribed for ſuch a ſpirituall ſtructure might ſucceſſively be carried on in all ſucceeding times, untill the very top ſtone ſhould be layed, and grace, grace, cryed thereunto: Its eaſily conceived then by thats paſt, who were the Mr. workemen, and what was the matter for this building; but for evincing a double miſtake in our pretended Mr. Builders: Its neceſſary the matter of it be a little further conſidered: It being affirmed by ſome on the one hand, that all perſons in a Nation; yea infants are fit materialls for this Cæleſtiall Fabricke: The folly of which opinion appeareth, in that it is not onely contrary to the practice and direct precept; but alſo the true nature and end of this inſtitution by Chriſt: Beſides, what benefit can acrew to Infants, and others almoſt as uncapable to be made Members by any initiating ordinance, ſince they are in no capacity (through naturall weakeneſſe) viſibly to doe or receive any good, neither hath God at any time, or any where (as is falſly by them premiſed, engaged through an unwarrantable uſe of Baptiſme, to waſh away originall ſinne, Regenerate, viſibly unite to himſelfe, and ſave Infants; for why then doth not anſwerable effects follow: Time quickly ſhewing that many thouſands ſo baptized, become Abhominable and Reprobate to every good worke: Strange therefore it is to ſee how theſe men have been puſled to evade the cleare light of this Scripture; Go diſcipline and baptiſe, and that other Scripture, he that believeth and is baptized ſhall be ſaved; but to theſe perſons it ſeemeth fulfilled, if they injoyne others to profeſſe faith for them, which viſibly have none; as if one mans bare profeſſion, which is not probably reall, were with God meritoriouſly ſaving for others, in like manner are

they

they puſled about Circumciſion, which they ſay Baptiſme cometh in the roome of, when its clear to them which wil underſtand, that Circumciſion was no initiating ordinance for a Church, and Goſpel fellowſhip? It being but a ſigne of an externall Covenant and ſtipulation made with *Abraham* and his Seed, for a revive of the firſt Teſtament, touching a civill and unblameable converſation in the fleſh: For ſayth God, my Covenant ſhall be in your (*g*) fleſh: So that all Iſrael after the fleſh, by the Law gendering to bondage, were not Iſrael after the ſpirit, borne of the free woman, gendering to a ſpirituall liberty: And this I am induced verily to believe, for theſe Reaſons, *viz.*

(*g*) Gen. 17. ver. 13.

Firſt, Becauſe all thoſe that partook of Circumciſion, by Scripture proof were rigedly bound to a perſonall and perpetuall performance of the Morall Law, in reference to the outward man (*h*) which our Saviour yet teſtifieth, none of them did * keepe, nor indeed could, as they might the Ceremoniall and other Lawes.

(*h*) Gal. 5. 2. * Iob. 4. 19. 23.

Secondly, From the nature of the law it ſelfe, which in Scripture, is compared to fire, hammer, Sword, &c. whereof circumciſion was a figurative ſigne, ſhewing it to be no leſſe then a keen cutting inſtrument, through the penalty, which by a ſecret inſition was to ſeperate that caule, skin or film ſpread over the Spirit, eye, & judgement of reaſon, at firſt occaſionally entering in by the ſences, & now through cuſtome being ſo habitually contracted in mans nature, as it proves to ſome many times an incureable diſeaſe. (*i*) Neceſſary it was then, that from the eight day of the wombe, at the firſt budding of the ſences they ſhould bee gradually and regularly diſciplined accordingly. And as for time, ſo for place, this ſigne was very ſignificant, it being done there, from whence inſtrumentally was to bee acted, the ſtrongeſt and moſt burning luſt of humane and naturall concupiſcence, the difficulty in ſuppreſſing which, and the danger of neglecting, was ſecretly hinted by the paine, ſorrow and bloodſhed in this ceremonial tranſaction, neither is the perſons leſſe obſervable, God ſhewing by ſuch an adminiſtration, that it was the male, not the female that was firſt intruſted, from whom as the head and ſtronger veſſel, he cheifly of him required performance, or elſe his blood muſt go, or ſome others for him muſt

(*i*) Coloſ. 2. v. 11. 12. 13.

A good note for a timely inſtruction of children.

doe and ſuffer, what in Gods account is a ſatisfaction equivolent.

Isay 42. ver. 22. Thirdly, When circumciſion and the Law, was moſt in force, and highly exalted, and through a ſence thereby of mans weakneſſe, though it became inſtrumentall to beget as upon *Hagars* knees faithfull children unto *Abraham*: Yet Goſpell and Evangelical righteouſneſſe, as a ſpring and river of life, ſweetly, yet ſecretly was then running under allegories, tipes and ceremonies, in a miniſtration diſtinctly differing from the former, for they all dranke of the ſame ſpirituall Rocke that followed them, and that Rocke was Chriſt, and they all were baptized as wel as circumciſed, though miſtically under a cloud and in the Sea, where water and not blood, was the materiall ſubſtance of this ordanicall Sacrament.

Fourthly, From the nature and end of baptiſme it ſelfe, which is not to bee paraleld ſo, as to come in the roome of circumciſion. The matter and manner of which holy inſtitution, preſenteth to our view and ſerious conſideration, theſe ſeverall things following. Firſt, That it is neither circumciſion, nor any other ceremoniall reparation, but an abſolute Sacramentall diſſolution of our bodily elements, into their firſt principles, as beſt ſuiting with a viſible Goſpell adminiſtration, From which ſecondly, was lively repreſented to the eye of faith, not ſence, by the death of the body, a ſpirituall freedome from the imputation of ſin, * power of the law, curſe, death and the devill. The ground of which, is this, in that God at firſt gave this Law principally to be binding to the ſenſitive and weaker part, the inward man from it being deſtinct, although united, makes but one perſon (*l*) upon which the outward, being firſt in the tranſgreſſion, and by occaſion an inlet of ſin to the other. It pleaſed God, to impute that ſin, and charge the puniſhment upon it, when yet by a decreed union. If faith in an unexpected promiſe had not intervened, the inward had alſo been in the ſame predicament, from the neerneſſe of which union of theſe two deſtinct natures, there is a communion of operations and proprieties, ſo that what may be affirmed of one and the ſame perſon, at one and the ſame time, in referrence to one nature, may

* Rom. 6. v. 9, 10, 11.

(*l*) For want of a true diſtinguiſhing of theſe natures lit. l: of the Scriptures and heavenly miſtery of the goſpel is underſtood.

may be denyed of the other, ſo that by one he may be ſaid to be earthly, dead under the law, &c. and by the other, he may be ſaid to be yet heavenly, not living under that Law, holy, bleſſed, and under the protection of God for ever. And yet again, where faith in a promiſe is not, there a perſon in both natures is perpetually miſerable, but where it is, that perſon in both Natures, is eternally happie.

Yet in order, firſt the one and then the other, this then aſſerted is cleared, if we obſerve that when God came to execute judgement, he progreſſively paſt ſentence upon that which was the firſt occaſion of ſin, beginning with the Serpent, then the woman, and laſt of all, with the earthly man, making good his former threatning, *That in the day it did eat, it ſhould die*, For *earth it was, and to earth it ſhould return*, which was the ſubſtance of the outward, not the inward(*m*)man. Thus then this exact compounded elementarie ſubſtance, at firſt a fit inſtrument for the celeſtiall Spirit, to tranſact a terreſtrial ſervice, being under the ſentence of death, it became not only unſerviceable through a declining weakneſſe, but it cauſed alſo a ſpirituall death, dulling the edge and quenching the ſparklings in the Intellect of the divine off-ſpring, for the cheering and reviving again of which, he was pleaſed by a promiſe in a bleſſed ſeed of the ſame ſubſtance, to give hope to the one, by dying, of a better Refurrection, and through the quickning ſpirit, for the preſent to give the other deliverance from a ſinful captivity. Now a figure of this death of the body was lively held forth by the bodies & blood of Beaſts, which were to be offered up in Sacrifice, as a preſent attonement for the reprieve of all ſublimary created things of the ſame elementary ſubſtance, until the ſubſtance of that which was chiefly tipified and intended, namely the body of Chriſt; in which as a ſpiritual publike perſon, all the bodies of the Saints was included, in the offering up of which, the wil of God being done, he hath conſecrated for ever (through that will) thoſe which by faith in his blood were ſanctified. Thirdly, Baptiſme was alſo ordained, that it

(*m*) For if God had intended to paſſe a ſentence of an eternall death on this breach, ſince it was pronounced peremptorily without any condition of faith in a promiſe, which if God had been true of his word (a thing not to be diſputed) man neceſſarily then had in both natures eternally periſhed. It was the earthly part then that lay under that temporall ſentence, which before one thouſand yeers, Gods day, it perfectly expired, from which firſt ſentence it was hourely declining, beſides this alſo appeareth in that the ſatisfaction was made in the fleſh of Chriſt, which through the Union was not without extream anguiſh of ſpirit, *Rom.* 8. *Hebr.* 10. and elſewhere.

 might

might be not only a similitude of that union and communion of the body of Christ with the faithfull, but also that it might hold forth by this union to a visible part in the behalf of the rest of the members of the invisible body, a community of the same Spirit, vertue, life, resurrection and glory, of the Head.

And this we find excellently set forth to us, worthy our serious perusall, in the sixt and seventh Chapters to the *Romans*, the Apostle in the seventh shewing, That now the first husband the body, to whom the Spirit by union was marryed, it was dead to the Law in the body of Christ; so that now the Spirit without being counted an Adultéresse, might make choice for a husband him that is raised from the dead: That by such a union it might bring forth fruit unto God, for saith he, when we were in the Flesh, the affections of sin which were by the Law, had force in our members to bring forth fruit unto death, but now we are delivered from the Law, he being dead, that is to say, the body, in whom we were holden, that we should serve him in newness of Spirit, and not in the oldnesse of the *Letter*. Fourthly and lastly, by the water in Baptisme, covering the earth of mans body, it being plunged therein, was further signified, the sanctifying and renewing again of the body through that Spirit, which by a first moving on the surface of the waters, gave being in the creation to all things of the same Elementary substance, which should be as certainly performed, as mans body came forth of the waters; a sure testimony of which was evident in the head, and others the first fruits of the same: by this then as I conceive, hath been confuted the first error, shewing, that Infants and many others, upon these grounds, are not fit matter for a visible Church or *C*ongregation, and though I have in this exceeded an intended brevity, yet in things so greatly Important; it will I trust be excusable, for this seriously considered will put an end to those bitter long disputes, and voluminous Treatises about the Law, and Gospel. Gods seeing, or not seeing sinne, in reference to the one, or the other Covenant, &c. The Error on the other hand is, in some that conceive them only fit, which for knowledg and practise are seemingly more eminent, whereas at first a Gospel conviction, and need of a Christ, and a voluntarie submission to his government, for a further Instruction through doctrine

and discipline was a good ground of admission. For Christs Kingdom in the Church, is a Kingdom of Grace, long-sufferance, and meeknes. The Subjects whereof at first are very rough hewed, not polished stones, weak in knowledge, and many times more in practice. Those Ministers and strong Christians then intrusted, ought to bear the Infirmities of the more feeble, carrying these Lambs in the bosome of Love, leading gently, and guiding these younglings in grace, like good Pastors, so truly knowing the state of their flock, as to distinguish them by their names, natures, and manners, that so he might accordingly feed them with knowledge and understanding; Not in civill contentions, but Evangelicall conclusions, but how rare are such at this present, & what plenty of those shepherds that God so * passionately and pathetically reproves in *Ezekiels* time, that he said, Eat the fat, and clothed themselves with the fleece of the Sheep, but did not care to feed, so as to strengthen the weak, heal the sick, binde up the broken, bring again that which is driven away, neither sought that which was lost, but with cruelty and rigour did they rule them. The Lord himselfe then the great and living Shepheard, there promiseth to supply their place, and doe that for his Sheep which was neglected by those evill Shepherds, that is to say, to lead them into green Gospel pastures, refreshing them with the sweet and pleasant springs of salvation, strengthening the weak, healing the sick, &c. As it followeth excellently in the same Chapter.

* After the manner of men.

Ezek. 34. Zach. 11. chapters worthy to be observed of all such as are intrusted with the care of Souls.

The next thing then to the matter, is the form of this government, which was first, those Ministeriall officers, as to be ordinary and perpetual, were Pastors, to instruct and teach. Deacons, to collect, keep, and disburse the publike stock. Elders, among themselves to over-rule and end all civill and occasionall differences; Seers, to watch over each particular Member, which was to present, as need required, the true state of things to the Church; there was also a forme of Sacraments, one of Baptisme, of which is already spoken. One other and main end of which was to distinguish all visible members within, from them without, putting such into a visible capacity thereby of those benefits before expresst, to which then was added the Sacrament of the Lords Supper, through which, those before baptized were made

to drinke into that one Spirit, which ſpiritually quickned it by faith in the blood of Chriſt, running through the veins of the whole body, typically repreſented by way of Communion in the Element of wine, to the very ſenſes of the faithfull, all thoſe benefits of Chriſts death and reſurrection, which upon frequent meeting they were publikely to hold forth in remembrance of the ſame.

After theſe, next in order was the forme of doctrine, that is to ſay, firſt, To acknowledge God even that Father of whom originally and eſſentially were all things either temporall or ſpirituall, according to whoſe ſupream will, all the diſtinct families in heaven and earth was both ordered and named; As alſo that Jeſus Chriſt his firſt begotten ſon, was that perſon by whom all things was made, is now preſerved, redeemed, and ſhall again, what belongs to him, be reſtored; for which cauſe he deſcended, ſuffered, aſcended according to the Scripture, *ſitting now at the right hand of God, untill all enemies are made his footſtool*, which once performed, *he ſhall then deliver up the kingdome to God the Father, which then ſhall be all in all* to the whole body, filling every part according to their meaſure with his owne fullnes; as he now doth the head, for the effecting of all which glorious promiſes, in the behalf of the holy viſible, inviſible, militant, and at laſt triumphant Church. That there is one infinite, inviſible, incomprehenſible, moſt omnipotent Spirit, which is that of the Fathers, communicated to the Son and from him, as head, to the whole body. The fift was the form of diſcipline, which was this, every Officer in their proper place, through meekenes and love, by exhortation, inſtruction, reproof, and if need require, with conſent of the Church, through excommunication, to uſe their utmoſt endeavour to preſent ſuch, who have voluntarily ſubmitted unto their Government, blameleſſe in the day of Chriſt; And then the laſt of all is the ſupream end, namely, the preſervation of each Saints propriety in their ſpirituall names, priviledges and benefits of an eternall life, ſo as each member in their proper place, may according to the effectuall working and power, which is in the meaſure of every part, receive the increaſe of the body unto the edifying it ſelfe in love, untill we all meet together in the unity of Faith, and that acknowledging of the

Son

Son of God, unto a perfect man, unto the measure of the age of the fulnesse of Christ. Thus as briefly as I could, hath been shewed also the Governours, Government, matter, forme, of doctrine and discipline, with the distinct and supream end, of this Ecclesiasticall Government of Christ.

The third thing promised to be considered was this, In what respect these two Governments, so diametrically opposite, as heaven and earth, may yet agree and dwell together in a Nation, City, Family or person. First, they may agree in this, that the son of God is constituted, and by publicke inauguration, is Crowned and anoynted King and Head of both these principallities and powers, with their severall Instruments, and weapons, whither Carnall or Spirituall. Secondly they may accord in this, that the spirituall deserves the right hand of fellowship, since all sublimary things had a being with the externall, for ends subservient to this, which when it shall perfectly be accomplished in the Nations. This exterior Government shall be dissolved and cease. The Kings and Rulers of the *Gentiles* rejoycing to bring their glory to it; casting their Crownes at the feet thereof, as a due hommage to this eternall Excellency.* Thirdly, they may sweetly ecco in this, to pray for, rejoye in, and wishing well, to the prosperity and peace of each other. And Fourthly, They may be unanimous in this, namely to assist and preserve each other, in their distinct sphere and equipage, so that God as supream may have his due, and man as subordinate his. Fiftly and lastly, That they may and ought to assent in this, that each person in respect of his outward man, is under the command, approbation, and punishment of a Civill state, as it shall act publickly for the good, or to the apparent prejudice of the same, when at the same time the inward, in matters of faith, as they concerne another life, is under the command, approbation, or punishment of the Church, whereof he is a Member, As it shal publickly act for the good or the apparent prejudice thereof. Thus having past the second, I come to the third.

*Isay 60 to the end.

Well then, as for the lawfull authority of those Governours, that through the over ruling hand of the most high,

we are at this preſent under, I diſpute not. Of which, thoſe that are doubtfull and deſire to be informed, may do well to read that forementioned *ſheet or two, which perfectly ſpeaks my judgement therein. This premiſed, I proceed to the third and laſt generall head of this diſcourſe, namely firſt to preſent by way of propoſal to our Honourable Worthies, ſome probable meanes whereby their Government may be comfortable to themſelves, and proſperous to the people. And here with the beloved Diſciple *John*, I ſhall minde them of that which was from the beginning, according to that which hath already been in part, ſhewed, that is to ſay, Firſt, that they would aime at the ſame end, in all tranſactions, which God did in the Primitive Inſtitution of a Civil Government, which briefly was this, that they would be ten Commandement Magiſtrates, giving God and man his due, after the two Tables, according to nature and reaſon.

* *Shrill Cry.*

Secondly, for purſuing of which, becauſe not ubiquitarie, *Jethroes* counſel might be taken, to chuſe out in the Nation men fearing God, hating covetouſneſſe, which in their places may judge and determine leſſer matters.

Thirdly that accordingly as at firſt, there may be a Government, not onely Magiſticall, but ſympatheticall, and impartiall. That ſo it be not endangered to ſplit upon the Rock either of a juſt calumny, or a puſillanimious contempt.

Fourthly, That for the protection and praiſe of them that doe well, they would take notice of evill doers, diſturbers of publick peace, to make them exemplary for the ſame, which principally now are the * irreverent impatient reſtleſſe *Levellers**, or pretended Reverend Miniſterial * *Presbyters*. The firſt of which, upon what male contented ground, or tumor I know not, indeavour machevile and Jeſuite like, to divide and diſtract, and as much as in them lyes to confound the Councells of our experienced grave and honourable Sennators, out of a pretended Jealouſie before tryall made, after all their winnowing, may probably betray their truſt, which to me, certainly neither the law of Nature, God or Nations, ever gave private perſons ſuch a power, to anticipate and prejudge, the tranſactions in dubious matters of their ſupreame

* Deſpiſers of authority.

*Not conſiderable.

*More conſiderable in reſpect of place.

Go-

Governour, which doubtleſſe muſt needs have more knowledge (through experience) in the affairs of State then the moſt extraordinary private ſpirit amongſt the giddy multitud. And as for thoſe other, which pretend to be Sacred, calling themſelves Ambaſſadors of Chriſt, which if they were indeed: They would never ſpeak reproachfully evil of the rulers of the people, as they do in Pulpits, and did in their late Letter to the General and Officers of the Army, a Paper, in it ſelfe moſt falſe and ſcandalous, ſince thoſe that they aſperſe are publicke perſons; And themſelves (though preſumed publick) are in civill things private, which if no more were ſaid, it was a ſufficient anſwer to their Letter. Againe, if it ſhould be admitted, that the ſupream Governours, and thoſe under them intruſted * now in being, were an uſurped power, and not agreeing with the law of the Land, as they falſly inſert, yet Gods bare permiſſion of ſuch a power, were ground enough not only of ſubmiſſion, but their prayers alſo. If the precept of the Apoſtle *Paul* be by them thought imitably practicall. *The General.

But theſe men preſume (doubtleſſe of a more extraordinary ſpirit) like the Prophets of old, taking upon them to reprove Magiſtrates, which they by viſions, many times confirmed by miracles, they had an immediate Miſſion. Thoſe being the Gods, to whom peculiarly the word of God then was ſent. Which if they can prove ſuch a calling, they ſhall be no more private but publicke perſons, To whom not only Magiſtrates, but all others in doubtfull exigences ſhould repaire as to the divine Oracles of God.

But ſeeing they cannot, It is not a groundleſſe, or doubtfull title of an Ambaſſador, or Goſpel-miniſter, that in caſe of a publicke civill breach of conſcience towards men, that ſhould free them from puniſhment; when yet liberty of conſcience, in doubtfull matters of faith towards God, remaine ſtill as a Rock unmoveable? Therefore I verily thinke, the day of Gods juſt viſitation, ſpoken of in *Hoſea*, is come upon theſe men, in that hee hath given up theſe deviners and ſpirituall perſons, to a dog-raging *madnes, each pretended Prophet, like fools, not knowing the ſeaſons & interchangeable workings of the Almighty. But I ſpare them, as objects Hoſea 9. *More like then a rationall or Chriſtian ſpirit

for

for our pitty and Prayers, rather then envie, since through their words already, which every where frets like a Gangreen, this their madness is in a manner seen and known of all men.

Fiftly and lastly, the way to promote a blessed settlement in the Civill State, is for our Honourable Rulers not as Magistrates, by any coercive power to settle an Ecclesiastical * government, But as Christians eminent in their places, through a prudent and godly example to improve their utmost abilities, to restore the Church to her former beauty, and then shall they be indeed the Repairers of the Antichristian breach, and restorers of the ancient paths for Saints to walke in; so shall God blesse their government with *Potiphar* for a *Josephs* sake, and as he did the house of *Obed Edom* for the Arks sake. But it will be demanded, what is the government neerest to the word of God, since one saith, here it is, others there, and some that there is none at all? I have already shewed that God in all ages hath had a visible Church, and that cannot be without a government, although it hath not been alike alwaies in forme, nor visibility, but as for that visibility of a Nationall Church, it having neither matter nor form according to that Primitive Institution; its a government more in name then in reallity, the times of the Apostles being then our pattern. I shall therefore in this last *Series* of my discourse, as a second branch of the last particular, First, sum up all that hath been said touching this Primitive Ecclesiasticall constitution of government, in a compendious form, as it was then held forth. And then secondly, the grounds and reasons of the first defection and Apostacle from the same. And lastly, propound some means to re-estate the same in its former pureness. As for the first, I thinke I cannot doe better then only word for word to circumscribe what that Author hath set down touching the same, in the *Shrill cry*, where after he had shewed that the Covenant did not require conformity to a Nationall Church, because the word of God acknowledgeth no other, but that one visible Catholike Church, which is in all Nations dispersed into congregations and families, that Congregation then, saith he, or family wheresoever it is, that in matter, form, doctrine, or disciplin, shal conform to the primitive institution, that must needs be the purest Church, which we are bound by Covenant to hold

* A thing hateful to God as derogatory to his word and spirit, he standing in no need at all of man, much lesse a forced obedience especially in spirituall matters.

hold forth in these Nations, and that is conceived to be this; when at the first, by the preaching the sincere word of the Gospel, so many as heard it that were convinced of their lost estate, by reason of sin, were inciteth thereby publickly to professe repentance from dead works, and faith towards God through the Lord Jesus, desiring thereupon to bee baptized into the visible Church, and under his Government, to obey both in doctrine and discipline, what they shall clearly be perswaded to bee his will, and for that end frequently to meete in their severall Assemblies, and there orderly and decently exercise each others gifts, for the edification one of another, in their most holy faith, that so upon very good experience had upon such gifts, they might out of themselves, and for themselves successively choose, as they stood in need, Pastors and other Officers as they conceived necessary to the well-being and governing those who had voluntarily submitted themselves thereunto, So that then doubtles this constitution, would have continued as a patterne to all succeeding Congregations Those extraordinary Messengers only excepted, that by their Miracles shewed their authority from God, to lay this foundation, and prescribe the forme for this spirituall building, Thus far the *Shrill Cry*. But for the second, touching the first grounds of apostacy, its evident, that from those very times this defection began, the Apostle *John* testifying, that there was then many *Antichrists*, which by their carriages, doctrines, and cunning practices, did deny the comming of Christ in the flesh, which was in truth no lesse then to deny both the Father and the Son, for he that doth deny the end of Christs comming, which was to redeem, inlighten, sanctifie, rule and governe his Church after his own mind: doth in effect deny his very comming, as also both father and son, and is a very Antichrist. To this also the Apostle *Paul* gives testimony, that then this mistery of iniquity began to worke, which first appeared in the defection and apostacy of some of those instruments, that were first installed, and furnished with ability to preach the word, which afterward through a Satanicall pride, and corruption in judgement began to fall off from the true Apostles, usurping authority, not onely over them, but to reigne as Kings over the consciences of the Brethren, whom

then they did in the next place, Secondly ſeduce from the ſincerity of the Goſpell, pretending yet to be the Apoſtles of Chriſt, which *Paul* calls notwithſtanding, falſe Apoſtles, Miniſters of Sathan, transformed into the appearance of Angels of light, becauſe indeed they had a zeale for God, after the righteouſneſſe of the law, but not according to knowledge, in that they could not diſtinguiſh between that active and paſſive righteouſneſſe of the Law and Goſpell, the one requiring and exacting obedience, when it gives no power to performe, the other freely giving a power to performe more than it at all times requires an exact performance to.

Beſides from the womb of this error proceeded many more, for as in the *Law* ſo in the Goſpell, there is ſuch a concatination of Goſpel truths, that an error in one foundation truth cauſeth the like in others. So that by falling off to the Law though they did profeſſe faith in Chriſt. They had no benefit thereby, through the neglect of the Goſpel, either of an effectuall vocation, juſtification, true Sanctification, or glorification, which was only in this as Gods way to be found. The Apoſtle to the *Gallatians* teſtifying, that notwithſtanding their profeſſion of faith in Chriſt, in that they preferred mans righteouſneſſe before Gods, they were yet in their ſins, Chriſts death was in vaine to them. And that all his benefits ſhould profit them nothing, which is as was ſaid, all one to them as if they had denyed Chriſts comming in the fleſh. And then thirdly having loſt the purity of the Goſpell, they fell alſo from the forme and diſcipline of the ſame, preferring circumciſion, before baptiſme, not aſſembling themſelves as formerly, refuſing communion and fellowſhip, with thoſe purer Churches, diſpiſing and contemning thoſe Sacraments, which preſented the benefits of Chriſts body and blood, inſomuch as the Apoſtle ſaid in way of reproofe, that if a temporall death followed the breach of one of *Moſes* Laws, how much ſhall he bee guilty of a ſorer puniſhement, which by the neglect of Goſpell truths, and Ordinances, trample under foot the blood of the Sonne of God. Finally, After this, corruption in doctrine, there was ſo great a departure from the faith, that ther followed as univerſal a corruption in manners

ners, and then the man of Sinne, the Antichriſt not long after came indeed to be revealed) whoſe onely worke was, to ſet himſelfe againſt and above Chriſt, in all his goſpell-miniſtrations, confounding all primitive order, and forme both of doctrine and diſcipline, admitting none but himſelfe and his corrupt Clergy to be ſole Judges in matters of faith, which did aſſume to themſelves onely the name of the holy Church, that ſo he might the better ſit in the conſciences of thoſe hee calls the Laiety, as if it belonged not to them, either to know or receive any benefit by Chriſt, through a faith of their own, over which he did ſo lord it, that he compelled them contrary to their owne light implicitly to beleeve and obey, many times thoſe things that were both contrary to nature, Law, and Goſpel. Which together with many more horrid abominations, that for brevity ſake is here remitted.

So then by this, ſuch a thick, and cloſe darknes covered the eyes of the people, that very few had in thoſe dayes any true underſtanding in the miſtery of the Goſpell; the Goſpell then being turned into the *Law*, and other humane traditions, And when that darkeneſſe began a little to be expeld about *Luthers* time, yet by and by after, there was againe ſuch a confuſed mixture, of the Law and Goſpell, that it was hard to ſay which was either: Which * *Luther* indeed prophetically foretold ſhould come to paſſe, through the ignorance of Miniſters after his time, which ſince by woefull experience wee have found too true, that covering Cherub of Antichriſtian darkneſſe, ſtill in a great part remaining.

* In Com. on Gal. pag. 201. and elſewhere.

Thus having ſhewed in the ſecond place, the riſe, groweth, and cauſe, of continuance of this firſt defection, It remains now that ſome meanes bee propounded, according to the third particular, for the re-inſtating the ſame unto its primitive pureneſſe, which now might more generally and eaſily be effected, if God ſhall be pleaſed to give firſt to our Magiſtrates and then more generally to others, a heart to follow the councel of our Lord and head Chriſt Jeſus, given to the Church of *Epheſus* in another caſe, which conſiſteth in three things. Firſt to remember from whence we are fallen, that is to ſay, from the primitive conſtitution. Secondly to repent of all contrary wayes and abominable apoſtacies, Thirdly, to doe our

firſt workes that is, to conforme in all things to the mind of Chriſt, which was from the beginning, for we ought in this Eccleſiaſticall Government, as in the other, to make Gods aime and end, in ſuch a ſpirituall conſtitution our own, which if we would doe, we muſt ſubſcribe to his wiſdome, accounting it ours, to follow his direction in the ſame. We read that *Moſes* in building the Tabernacle, a figure of the *Jewiſh* Church he ſhould doe all things according to the patterne. Even ſo now, if we would build this ſpirituall Tabernacle that is fallen down, ſo as that the reſidue of men might ſeek after God, It muſt be according to the plat-forme laid down by Chriſt, and his Apoſtles, who was faithfull in all things as a Sonne, over his owne houſe: and truely it were well, if after the ſame manner, and way of defection and apoſtacy we ſo haſtily declined downwards, we might now more leiſurely ſtep by ſtep aſcend up again into this holy Mountaine.

And here then is firſt to be conſidered according to that which hath been formerly hinted, that is to ſay, the foundation being laid and confirmed by miracles, there was afterwards no need of a ſucceſſion of extraordinary Meſſengers or Miracles, which was at firſt to confirme the truth of the Goſpell among Heathens and Infidels, that then, which was to continne to poſterity, unto which if we will conforme it is neceſſary.

Firſt, that all diſtinctions brought in by Antichriſt, of perſons, in reference to humane learning, ſo as to make an imparity touching the office of the Miniſtery, be laid aſide, renounced, and repented of. As alſo that cuſtome of laying on of hands, for the formall conſtitution of any Goſpel Miniſter, as if he were therby better inabled to preach the truth, be alſo omited, ſince the Apoſtles in their laying on of hands did convey not ordinary, but extraordinary gifts.

Secondly, That in regard of our late confuſion there might be appointed a certaine number, that for their abilities in the knowledge of the myſtery of the Goſpell, as alſo reputed to be of an holy and unblamable converſation, every way quallified according to the rule of the Apoſtle

1 Tim. 3. 1. &c.

Thirdly that theſe with the aſſiſtance of Godly Magiſtrates and

and other Christians might make choice in all parts, without respect of persons, so many as they have good experience of their abilities, agreeing not only in doctrine and discipline, but with boldnesse and other parts for an Intelligible utterance, that they might be sent forth into all places where there is need, to preach the sincere word of the Gospel, and to perform other offices of the Ministery without the intermedling with the civill Government.

* In reference to humane learning.

Fourthly, that all Christians which shall live within the compasse of their Ministery, being convinced of the truth of Baptisme, might by initiation, be first congregated into a Church fellowship. And then that all others, as the Ministery of the Gospel shall be made effectuall, might after profession of repentance, &c. be still added to each particular visible Congregation, according to the severall divisions, either of Parishes or places equally devided by authority of Magistracy, All others, without such a profession and way of admittance, to be accounted as without.

* And now if yet Baptisme shall not be thought fit to bee an initiation into the Church, which doubtlebe is the ordinance of Christ, of which no Christian ought to be ashamed, for if he had commanded a greater thing, should it not have been obeyed, much more then wash and be clean, however let such as are convinced be permitted their Liberty, and let a publike profession at

Fiftly that besides the publike Directory for worship, and ordinance of publike preaching for converting of men, some other day might be permitted, or weekly allowed, answerable to the first practice for the meeting of the Saints in the participation of Ordinances, as also for an orderly and decent exercise of each others gifts, that so by frequent custome their wits through exercise might discern things that differ, that so upon very good experience had of the manifold wisedom of God seen in the Saints, they might not hastily (as they doe now in some Churches otherwise commendable) choose out their Officers, especially the Pastors, publikely to preach, which might successively supply the place of those that should decease, or otherwise be imployed.

Sixtly, that all doubtful points about the Trinity or others, might by fair and meek disputes especially writing be endeavoured to be cleared to vulgar understandings, as things not to be imposed without a clear conviction, for writing is more advantagious in that many times for want of boldnesse, quicknes of wit, strength of memory, distempered passions, or present assistance, the truth hath been suspended, and the contrary error retained, when by writing such defaults in nature by deliberation may be prevented,

least of repentance from dead works &c. be a note of distinction from the multitude, that so there being an agreement in all things else, there may be an harmonious Communion in this Nation, in all the Churches of the Saints.

and as for inforcing, it ought not to be for these reasons, in that all Intelects are not created of one size, all have not one and the same outward means, not the same exercise, not the same impediments to hinder, not the same internall divine Assistance, not alike in darkness through negligence, prejudice, willfulness. Lastly, all are not by reason therof given up to a judiciary * blindness.

Seventhly, that such Ministers that are imployed for the publication of the Gospel, out of some publike Stock, might have an equall and considerable allowance, that so they may give themselves wholly to the work of the ministry. These and other things seriously pondred and put in practice, it would I beleeve suddenly put an end to all our differences, whether Civill or Ecclesiasticall, it being according to our Covenant, a government indeed the neerest to the word of God, and the best Reformed Churches, wherein all the faithfull by what nicknames soever distinguished, ought thereunto unanimously to accord; and as for all those persons that hold Tenents destructive to known principles, or a common profession of faith, that in every thing should be cleer not doubtful, are not at first (in any Congregation to be admitted) or if corrupted after by Excommunication cast out, where they remain til manifestation of repentance, (as Heathens and Publicans) which yet still had a propriety in what was theirs in outward things, but if any such persons shal yet pertinaciously maintain such opinions, contrary to the light of nature, reason, and the plaine letter of the Scripture, to the disturbance of the publike peace, they are under the power of the Magistrate to punish.

But to conclude, these things being of so great importance, although for brevity sake, I can but touch each particular here inserted. Let us every one now in our severall places and callings lay aside all envie and bitterness, superfluity of naughtiness, that so through meekness and love, we may promote the good of Church and State, so shall God be our King and dwell amongst us, and blesse us, so that we need not to fear if the whole earth were gathered together against us, since he is an all-sufficient refuge to his people, as by good experience we have already found, but if we still go on perversly, and oppose him in making factions to carry on private Interests, against his peculiar Interest, which is the good and wellfare of this Church and State, in the behalf of his Saints, he will certainly break us to peeces, so as we shall be

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* Upon which ground it were to be wished the civil State first secured, liberty of conscience in matters of faith may be no more bought and sold either in England or Ireland. This I speake not out of love to Popery, hatefull to God and good men, but out of love to this truth that gives Christ this honor to destroy the man of sin, by the word of his mouth, and brightnesse of his glory, it is permission then not a toleration is desired, as the best way also to a civill peace.

a ſcorn and by word to Nations. O then that our governours would act their part herein, for who knowes but they might bee diſtinguiſhed and ſeparated thus unexpectedly from their brethren, and exalted to the high place of judicature for ſuch a time, and ſeaſon, and work as this, which if they ſhall not now as wiſe and godly men improve, they and their houſes ſhall certainly periſh: when yet deliverance ſhall come to Gods people ſome other way.

Secondly, I wiſh alſo that all Royalliſts which hath ſeen the hand of God lifted up againſt them and their King, notwithſtanding all faire gloſſes on foule matters, would now ſit downe and conſider theſe are the dayes of Chriſts exaltation in his Saints, to whom belongeth, not only the Kingdome, but the greatneſſe of the Kingdome, for ever and ever.

Thirdly, I deſire that all Levellers, which in moſt of their requeſts hath been already ſatisfyed, that they would not now goe about to deſtroy, what formerly they have indeavoured to * build; but rather quietly ſit down and ſee what gradually God will doe amongſt us.

* That is to ſay the Councel of State, and the Parliament, which if diſſolved before ſecurity of a new election, may be dangerous.

Fourthly, That all Presbyters that are ſo violent for a Government, as indeed one there ought to bee, would comply in this, which it conceived to be neareſt to the Word of God, which in many particulars agreeth with that by them held forth. And then

Fifthly, By this, I ſuppoſe, our Brethren of Scotland, that cry up the Covenant, as a thing not in any humane power to diſſolve, will be ſatisfyed, ſince Sectaries, by them ſo ſpoken againſt, are in the right way ſuppreſſed, yet is that wch they cal through ignorance, hereſie, the true way of worſhiping the God of our Fathers.

But I wiſh they had alike performed the Covenant with us, the letter of which is either conditionall in referrence to the King or other Delinquents, or with reſtrictions, touching Reformation in the Church, &c. beſides, why not in man to diſſolve? Since that which is not in his lawfull power to do: namely raſhly to mix ſacred things with prophane, muſt needs be in his power upon more ſerious thoughts to undo, neither is there any condition to make this Covenant perpetuall as I read in the ſame. But ſurely Scotland will not through their ſence of the Covenant pick a quarrel, and ungratefully invade their brethren in England, which if, the Lord who hath ſhowed himſelfe on our ſide, will againe I doubt not decide the controverſie. Laſtly, By ſuch Government the civill State will bee ſettled, Antichriſt deſtroyed, prophane converted, the Gentiles fulneſſe accompliſhed, the Jewes through emulation thereat reſtored, and ſo then Chriſts ſecond comming will bee haſtened. Even ſo come Lord Jeſus, come quickly. FINIS

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